
SHORT STORIES IN THE NAME OF TRUTH

By

EDWARD MAYER BAKER



THE CHRISTOPHER PUBLISHING HOUSE
BOSTON, U.S.A.

BY EDWARD MAYER BAKER

REVISED AND ENLARGED EDITION

1919

BY THE CHRISTOPHER PUBLISHING HOUSE

Library of Congress Card Catalog Number 58-12529

PRINTED IN

THE UNITED STATES OF AMERICA

**You cannot crucify the Truth! As even though
you crucify the Truth, its very crucifixion,
consummation!**

IN ACKNOWLEDGEMENT

I am grateful to Anna L. Curtis of New York City, for her kindness in contributing to the editing of the work.

I am grateful that my work has been graced by a name which, in itself, is the symbol of a publisher.

And I am grateful to my mother for her encouragement, without which, the following pages might not have been.

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Short Stories in the Name of Truth

I

There was once a sheepfold built in the desert by a shepherd for his sheep. But there was one who was the enemy of the sheep. And there was not much water in the desert for the sheep. But the enemy of the sheep did not know that far down in the ground under the desert, a great supply of water had been stored with wisdom by the shepherd! And the shepherd decided that the time had come to send forth a stream of water for his sheep, but when the water had appeared, the enemy of the sheep was envious, and decided to hide the water from the sheep. And he dug holes to hide the water from the sheep, and covered them with rocks, and planted weeds over the rocks so that the sheep could not find the water. But the shepherd was watching! Therefore the shepherd said, "I will send forth other streams of water into the desert for my sheep." But when the water had appeared again, the enemy of the sheep again hid the water from the sheep, and he said, "I will add certain bitter herbs to the water so that if the sheep do find the water they will not recognize it!" And anger was born in the heart of the shepherd. And the shepherd said, "I shall not again send forth a stream of water into the desert for my sheep but I shall unleash the water from its source, and it shall break forth with all the power which it contains, and all the power of

seen the face of fear! And the mask of truth has now begun to crack, and through the crack, the face of falsehood! And the mask of patience has begun to crack, and through the crack is seen the face of fear and of desire! And now the mask of hope is cracking open, and through the crack is seen the face upon which has been engraved despair! And the players have not noticed that the king has returned. And there is not justice! And as the mask of justice breaks and falls, is seen the face of tyranny! And Divine Love is seen upon the stage. But Divine Love does not wear the mask! And as the king beholds him, he knows that on the stage is Peace. And on the stage is Mercy. And on the stage is Justice. And he knows that on the stage is Truth. And he knows that here upon the stage is Faith. And he knows that here upon the stage is Hope. And as he looks upon him, he knows that on his stage there is that which is Divine!

III

There was a king who had ordained the law by which joy is made the right of man. And that the law would be fulfilled, the Prince was sent to his people by the king. Now in the way was heard the sound of music. And the Prince began to speak. "You cannot reason in the presence of song! As the song, and the joy from which it has been born, will not be interrupted by the voice of reason, which is but their servant."

And in the way the Prince came upon anger. And he said to anger, "Upon the altar in the temple, there is a cup which is the cup of hope. And upon the altar in the temple, there is another cup which is the cup of hope fulfilled. And upon the altar in the temple, there is a light which is the light of reason. And by the light of reason, the cup of hope which stands upon the altar in the temple, must have been judged! But when the cup of hope is filled with hope, without regard to the light of reason, the cup of hope fulfilled may stand upon the altar empty! And when the cup of hope fulfilled, is seen to stand upon the altar empty, fire breaks out in the temple. And the fire breaking out upon the altar, the light of reason which burns upon the altar in the temple, is extinguished by the smoke!"

And going on, the Prince came to one who was very young. And the Prince said, "You cannot reason with the very young, as the flower of their reason is still the bud, which has been destined not to open, until it has been touched by the winds of grace and time!" And in the way, the adversary stands! And

the Prince has turned his eyes upon the adversary, and the Prince continued, "And woe unto the worm which would mar the bud before the time has come for it to break out into bloom! For the rosebud has been guarded from the worm by means of thorns, which increase according to the Law of God, the nearer that the worm approaches to the bud! And the purple bud which grows upon the thistle has been guarded from the worm by means of needles which increase according to the Law of God, the nearer that the worm approaches to the bud!"

And the adversary has begun to speak. "The words which have been brought forth by the Prince, have been disguised in parables, that seeing, you should not see, and hearing, you should not understand!" And the voice of the Prince has struck! "You are one who has become without fidelity unto himself by having judged a Prince of having done that which you have done yourself! But I would speak unto my people in parables, that seeing, they would not see, and hearing, they would not understand, so that wonder shall have been born within their heart! And the wish having been born to understand the truth, the truth shall have been born within their heart! And truth having been born, shall have been born with Joy! And the cup of Joy upon the altar in the temple, shall have been made full! And Joy having been born, the law by which Joy is made the right of man, shall have been fulfilled."

IV

There was a Prince who wished that his brother would find the way to the kingdom of salvation. And so the Prince went among his people. And the Prince found Peace. And he said to Peace, "Would you find the road unto the kingdom of salvation?" But Peace replied, "I wish to find the road that leads to peace. And if it should be found, I will have been saved from fear. And I shall have been saved from being without hope. And I shall have been saved from not having hope fulfilled." And in the way, the Adversary stood! And he began to speak. "You are not saved by peace. You are saved by faith." But the Prince was remaining silent. And Peace departed.

And going on, the Prince found Hope. And he said to Hope, "Would you find the road unto the kingdom?" But Hope replied, "I wish to find the road that leads to hope, and if it should be found, I shall have been saved from being without peace. And I shall have been saved from not having hope fulfilled. And more than this, I shall have been saved from being without Joy!" But in the way, the Adversary! And he began to speak. "You are not saved by hope. You are saved by faith." But the Prince was silent still. And Hope departed.

And going on, the Prince found Mercy. And he said to Mercy, "Would you find the road unto the kingdom?" But Mercy replied, "I wish to find the road of mercy. And if it should be found, I shall have been saved from being without charity. And

more than this, I shall have been saved from being without beauty." But again, the Adversary! And the Adversary said, "You are not saved by mercy. You are saved by faith." And the Prince was silent. And Mercy departed.

And going on, the Prince found Patience. And he said to Patience, "Would you find the road unto the kingdom?" But Patience replied, "I wish that I could find the road of patience. And when it has been found, I will be saved from fear, as impatience is the cup of desire. And it contains the bitter herb of fear! And the bitter herb of fear which it contains has sensed that what it desires may never come to pass! And therefore, I shall have been saved from fear. And I shall have been saved from being without peace. And more than this, I shall have been saved from not having hope fulfilled! And therefore, I shall have been saved from being without Joy!" But again, the Adversary! And the Adversary said, "You are not saved by patience. You are saved by faith." But the Prince was remaining silent. And Patience departed.

And going on, the Prince found Work that has been Born of Love. And the Prince began to speak. "Would you find the road unto the kingdom?" But Work that has been Born of Love replied, "I wish to find the road which leads to work that has been born of love. And when it has been found, I shall have been saved from being without peace. And more than this, I shall have been saved from being without Joy!" But again, the Adversary! And the Adversary said, "You are not saved by work that has been born of love, but you are saved by faith!" And Work that has been Born of Love, departed. But now the Prince has turned his eyes upon the Adversary. And the Prince

began to speak. "Who art thou!" And the Adversary answered, "I am one who has been saved by faith!" And anger was born in the heart of the Prince. And the Prince, looking upon the Adversary, repeated, "Who art thou!" But this time there is silence! And the voice of the Prince has struck! "You are one who would appear to be that which you are not! You are the judge which has been self ordained. But faith would not have judged, except with regard to falsehood! You are one who has withheld, but faith has wished to share. You are one who has condemned, but faith would have had mercy! You are one who has proclaimed that you have been saved by faith! But if you have not had faith in Man, how can you have faith in God who made him! And there is not a road which leads unto the kingdom. But the roads are many! And one is Peace! And one is Hope! And one is Patience! And one is Mercy! And one is Work that has been Born of Love! And with regard to certain things, man is like the tree. And the works of man are like the flowers which break out from the branches of the tree. And one flower is Peace. And one is Patience. And one is Mercy. And one is Hope. And one is Work that has been Born of Love. But the salvation of the tree does not depend upon the flowers which break out from the branches of the tree. The salvation of the tree depends upon the root of faith which is unseen inside of the earth. But without the root of faith, the flowers cannot break out from the branches of the tree! And the flower which is Patience, could not have been born without the root of faith. And the flower which is Hope, could not have been brought to life without the root of faith. And the flower which is Mercy, could not have been

born, unless the root from which it came could match the beauty of itself, which root is faith. And there is one other flower still. And this one, divine. And this one could not have been born unless the root from which it came, had itself been born divine, which root is faith. And without which, the flowers cannot break out from the branches of the tree! But although the flowers cannot break out from the branches of the tree without the root of faith, to give the greater tribute unto the root of faith would be without regard to truth, as the tree was not created for the sake of the root alone, but the tree was created also for the sake of the tree, and for the sake of the flowers which break out from its branches. But even though the tree was not created for the sake of the root alone, but was created also for the sake of the tree, and for the sake of the flowers which break out from its branches, to give the greater tribute unto the tree, and to the flowers that break out from its branches, would be without regard to truth, as without the root of faith, the flowers cannot break out from the branches of the tree!"

V

There was a Prince who was ordained by the King to depart for his kingdom, that the Law of Truth would be fulfilled. And the seals of the kingdom, upon which was engraved the likeness of the king, have been brought forth. And clay, having been placed upon a paper roll, the King has pressed the seals upon the clay, upon which has been engraved the likeness of the King.

And the Prince having been sealed, departed for his kingdom. But in the way, the Adversary! And now the Adversary began to speak. "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's." And the Prince has drawn the sword of Truth before the ever-changing mask of hypocrisy and fraud! And the voice of the Prince has struck! "Those things which have come forth from God, and which had been given unto man by God, had been ordained to be RETURNED unto the One who gave them. But you have committed crime against the Law of Truth, having proclaimed that the things which had been given unto man by God, were not ordained to be returned by man to God, but had been ordained to be RENDERED to yourselves! But the command which had been given unto man by God was to GIVE BACK and to RETURN the things which had been given unto him by God, unto the One who gave them! And the command which had been given unto man by God, was to GIVE BACK and to RETURN certain things which had not been given unto him by

God, unto the source from which they came! And the things which have been given unto man by God are his mind and heart and will! But his mind and heart and will, which have been given unto him by God, and which have been ordained to be RETURNED by him to God, you have by means of fraud commanded to be RENDERED to yourselves! But having been ordained to be RETURNED unto the One who gave them, they cannot be RENDERED to another, as that which is RETURNED and GIVEN BACK, cannot be given back, and cannot have been returned, except unto the One who gave it! And you have justified your crime against the Law of Truth, by the further crime against the Law of Truth, by having perverted the divine command which is contained within the Title Deed of Justice which was given unto man by God! Which Title Deed does not contain the words that man shall render anything to anyone, WITH REGARD UNTO THE AFORESAID COMMAND! But which Title Deed contains the words that certain things which have not been given unto man by God, shall be RETURNED unto the source from which they came! And which Title Deed contains the words that man shall GIVE BACK and shall RETURN the things which have been given unto him by God, unto the One who gave them!" AND THERE IS NO REPLY!

Epilogue

But Here! The Seals of the Kingdom: The Seal of Faith. And by this Seal the Prince has been ordained. And this Seal has shone forth from his eyes! And there is still another Seal. And this, the Seal of Peace. And by this Seal the Prince has been ordained.

And it has been engraved upon his face! And there is still another Seal. And this Seal, Divine. And by this Seal the Prince has been ordained. And it has been engraved upon his Heart.

VI

There was a Prince who commanded a light to be kindled upon the altar in the temple, the light of faith! And the Prince departed for his kingdom. And in the way, the Prince found one who was old. And the Prince began to speak. "Behold the tree which stands in the way. It has become old. And flowers no longer break out from its branches, nor fruit upon the branches of this tree. And with regard unto this tree, it has been judged to be without beauty. But this tree is not without beauty. And if you believe that there is beauty in the tree, the beauty of the tree will have been found. And therefore, with regard unto the beauty of this tree, there has been given to this tree a root, that by this root this tree shall not be without beauty! And when the rains have come upon the earth, the root will hold the earth so that the earth shall have been guarded from the rains!" And having heard the Prince, faith was born in one who had been old. And faith having been born, was born with joy. And the one who had been old, followed the Prince along the way.

And going on, the Prince found one who was without a brother. And the Prince said to him, "Would you have a brother and a sister given unto you?" And he replied he would! And the Prince continued, "If you believe that you are not without a brother, your brother will not but have been found. But if you have not believed that there is one who is your brother and one who is your sister, they shall never have been

found! And if you do not believe that somewhere is the road that leads unto the city which has been set upon the hill, you shall never have begun the journey! And it shall never have been found! But if you believe that somewhere is the road which leads unto the city which has been set upon the hill, the city which is set upon the hill shall not but have been found!"

And in the way, the Adversary! And the Adversary began to speak. "The Prince proclaims that you should have no faith in God but in yourselves!" But the Prince answered, "Man, the temple of God! And in the temple there are windows so that man may look upon the day! And upon the altar in the temple, a cup of joy! And upon the altar in the temple, a light, the light of faith! And the temple which is born of man, is born of God! And the temple having been born of God, how can man be without faith in that which is of God? And with regard to faith in God, the faith of man in God, depends upon the things which are of God, as the tree is known by its fruit! And God cannot be known except by the things which are of God! And the temple which is born of man, having been born of God, how can man have become without faith in that which is of God, without having become without faith in God? And if the bird does not have faith in the wings which have been given unto it by God, it shall never have ascended up into the sky! But with faith in its wings, and in the One who gave them, it shall not but have ascended up into the sky!"

VII

There was a temple. And upon the altar in the temple, there was a cup, the cup of hope. And upon the altar in the temple, there was a light! And within the temple, the Adversary stood. And the Adversary has approached the altar. And without regard to the light upon the altar, the Adversary began to fill the cup of hope! Now upon the altar in the temple, there was another cup, the cup of hope fulfilled. And having filled the cup of hope upon the altar, the Adversary has begun to fill the cup of hope fulfilled! And upon the altar in the temple, there was another cup, the cup of joy. And having filled the cup of hope fulfilled, the Adversary approached the cup of joy. And as he was about to fill the cup, the cup of joy was shattered in the name of justice! As the cup of hope upon the altar was filled in the name of thirty pieces of silver!

And upon the altar in the temple, there was another light! And without regard to the light upon the altar in the temple, the Adversary has again begun to fill the cup of hope! And having filled the cup of hope, the Adversary has begun to fill the cup of hope fulfilled! And having filled the cup of hope fulfilled, the Adversary began to approach the cup of joy! And as he was about to fill the cup, the cup of joy was shattered in the name of justice! As the cup of hope upon the altar was filled in the name of tyranny! And Babylon has fallen!

Epilogue

And when the cup of hope, upon the altar in the temple, is filled with hope, it may have been filled without regard unto the light upon the altar in the temple, the light of reason! And it may have been filled without regard unto another light upon the altar in the temple, the light of truth! And by the light of reason, and by the light of truth, the cup of hope upon the altar in the temple, must have been judged! But when man has hoped for silver for himself alone, but has not also hoped for silver for his brother, and when man has hoped for freedom for himself alone, but has not also hoped for the freedom of his brother, he cannot but have become without fidelity unto himself, by having become without fidelity unto his brother. And the ants which would have the honey of the purple flower which grows upon the thistle, have been denied the right of ever having reached the flower by means of needles which increase according to the Law of God, the nearer that the ants approach the flower, as the ants would have the honey of the flower without giving in return a thing unto the flower! But the right to have the honey of the flower, has been given to the bee, as in return for the honey which is given by the flower to the bee, the bee gives life unto the plant, by having carried pollen. And if that which has been given by a flower to a bee, is returned unto the flower by a bee, how much more shall that which has been given by a brother to his brother, be returned unto a brother by his brother! And when the cup of hope is filled with hope for that which has been born divine, so that, that which has been born divine, may be given by a brother to his brother, shall

not that which has been born divine, be returned unto a brother by his brother, as the life which has been given by the flower to the bee, is returned unto the flower by a bee!

VIII

There was a time, of prophecy! And in the way, the prophet has begun to speak. "Prophecy, the Herald of Joy, that man would know that when the temple of his body no longer stands to look upon the day, it shall not but have been brought to life again! And Prophecy, the Herald of Justice, that man would know that unto Him who has destroyed the cup of joy upon the altar in the temple, unto Him who has destroyed this cup, the cup of joy within himself, shattered in the name of justice! And Prophecy, the Herald of Mercy, that man would know that unto Him who has destroyed the cup of joy upon the altar in the temple, and in himself, remorse, unto Him, a day, not without mercy!"

And in the way, the Adversary! And the Adversary said, "Prophecy is not the herald of mercy or of joy. Prophecy is not the herald but of justice! And if you have not listened unto me, you shall never know the day!"

But the prophet answered, "Prophecy, the Herald of the perfect day! But with regard unto the perfect day, the joy of man does not depend upon having known the very day in which the rose will break out into bloom! The joy of man depends upon the cup of hope, upon the altar in the temple! But hope does not depend upon having known the very day in which the rose will break out into bloom! Hope depends upon having known, by the light of reason, and by the light of truth, and by the light of faith, that the rose

cannot but bloom! And therefore it was given unto man to know that the day shall come when the rose shall break out into bloom, that the cup of hope upon the altar in the temple, shall have been filled. And the cup of hope having been filled, the cup of joy upon the altar in the temple, shall have been made full. And hope shall have been born with joy! And when the day has come, and the rose has broken into bloom, there shall have been added to the joy of hope, the joy of hope fulfilled! And if the wish cannot but have been born within a mother, that the new born of its mother should not ever die, shall not the One who gave it to its mother, shall not One, contain the wish that the new born of its mother shall not die! And if the wish cannot but have been born within a brother, that his brother should not ever die, shall not the One who gave the brother to a brother, shall not One, contain the wish, that the brother of a brother shall not die!"

IX

There was a King who had built a kingdom. And He had made the flower and the tree. And out of clay the King had built a temple! And the things which had been made had not been brought to life without regard to beauty. And that it would verily be known that somewhere there was even greater beauty still, the sky had been inlaid with stars. But there came a time, that the earth was without a flower or a tree! And there was no longer any beauty! And the temple, smoke and ashes! And the stars had fallen from the sky!

And in the way, the Adversary stood! And the Adversary said, "This wrong is of Satan!"

But unto the things which once stood upon the earth in beauty, unto these things which have been torn out of the earth, there was given unto them a brother, who, having been made a brother unto them, has not but the wish that those who are his brothers shall have justice! (But is there justice for the dead?) And in the city of the King he stands. And the name of him is Truth! And now the eyes of Truth have turned to face the Adversary. And the voice of Truth is heard like thunder across the sky! "Behold the Adversary of man! And that you shall not have been seen for what you are, you have committed crime against the Law of Truth, having proclaimed the word of falsehood, that the Adversary of mankind was an angel of God, and that this angel, having become filled with envy against God and man, summoned forth the power of his will against man, and that the Adversary

of mankind, Satan! And this falsehood has been proclaimed that you may justify your crimes against the Law of Mercy! And this falsehood has been proclaimed that you may justify your crimes against the Law of Truth! And this falsehood has been proclaimed, that it shall not have been allowed unto the consciousness of man to have begun to comprehend, who, with regard to truth, is the Adversary of mankind!

And with regard to Truth, the Adversary of mankind is the wish which has been born without regard to man! The Adversary of mankind is this wish that man should live on bread alone, that he should have no greater joy than this!

And the Adversary of mankind is the wish which has been born without regard to Faith, the Faith that the One who wished that there should be a tree, gave unto this tree a root, that by this root this tree shall not but have been made to stand! And having verily endowed this tree with strength to stand by the instrument which is its root, how much more shall the One who gave this root unto the tree, give to man an even greater instrument than this by which to stand!

And the Adversary of mankind is the wish which has been born without regard unto himself! The Adversary of mankind is this wish, that, having looked upon the kingdoms of the world from the highest peak, there shall have been given unto him the glory of the kingdoms of the world. And this wish having been born, has become the instrument of this result, that this wish has been defrauded by itself, of that which, with regard to Truth, brings joy, the giving that which has been born unto another, who, having received that which has been born, returns that which has been born, to him in whom it was not but brought to life with joy!"

X

There is a temple which was built by a King. And upon the altar in the temple, there is a cup which is the cup of joy. And upon the altar in the temple, there is a light which is the light of reason. And upon the altar in the temple, there is a light which is the light of truth! And upon the altar in the temple, there is a cup which is the cup of charity! And above, there is a temple bell! And when the cup of joy upon the altar has been filled, the temple bell may ring, that joy may be proclaimed. And when there is a light upon the altar, the temple bell may ring, that the light of reason, and that the light of truth shall have been proclaimed! And when the cup of charity upon the altar has been filled, the temple bell may ring, that the charity of God may be proclaimed!

And in the way the Adversary stands! And the Adversary has begun to approach the temple! And the cup of joy upon the altar, has not been filled! And above, the Adversary rings the temple bell! And there is no light upon the altar! And again, the temple bell begins to ring! And the cup of charity is seen to stand upon the altar, empty! And the temple bell has again begun to ring!

And anger is born in the heart of the King! And the King departs for his temple. And as he approaches, the temple bell is heard to ring! And the King has entered the temple. And the King has begun to speak! "The temple bell was not ordained to ring in vain! And when the cup of joy upon the altar, has not been

filled, the temple bell cannnot begin to ring except in vain! But when the cup of joy upon the altar has been filled, the temple bell may ring, that joy may be proclaimed! And when there is no light upon the altar, the temple bell cannot begin to ring, except in vain! But when there is a light upon the altar, the temple bell may ring, that the light of reason, and that the light of truth, shall have been proclaimed! And when the cup of charity upon the altar has been filled, the temple bell may ring, that the Charity of God may be proclaimed. But when the cup of charity is seen to stand upon the altar, empty, the temple bell shall not have rung, except in vain!"

XI

There is a city. And it is not without beauty. And so that every one would see the beauty of the city, there is a road which leads through every part. And there are some who have come from far away to see the beauty of the city. And as they approach the beginning of the way, the sun has begun to rise. And along the way, there is a flower. And it is not without beauty. And as the people stop to look upon the flower, in the way there has appeared a stranger. And the stranger has begun to approach the flower. And the stranger has begun to speak. "The grass withers and the flower fades!" And as he speaks he has touched the flower, and it has fallen to the ground!

Yet the people continue on along the way. And as they are going on, there are different kinds of trees along the way. And they are not without beauty. But in the way the stranger has appeared again. And the stranger has begun to speak. "The grass withers and the flower fades!" And as he speaks, across the way there has appeared a shadow, the shadow of a tree beside the way. And it is the shadow of the dead, which has been touched by the hand of time!

Still the people continue on along the way, along which there is a church. And the door has been left open. And inside, before the altar, there is one who is not without beauty. And he lights a candle. And as the people look upon him, they know that here, the spirit of Faith. And it is not without beauty!

And the beauty of the spirit of Faith cannot be touched by the hand of time!

Having seen the beauty of Faith, the people have departed along the way. And as they are going on, there has appeared another church. And there is a garden. And in the garden there is one who is not without beauty. And he is looking upon a bud which has not opened. And as the people watch, they know that here, the spirit of Hope. And it is not without beauty! And the beauty of the spirit of Hope cannot be touched by the hand of time!

Having seen the beauty of Hope, the people continue on along the way. And as they are going on, they have come upon another church. And upon the tower of the church there are doves. And in the tower there is one who is not without beauty. And he has placed some bread that has been spared for his hungry visitors. And as the people watch, they know that here, the spirit of Charity. And it is not without beauty! And the beauty of the spirit of Charity cannot be touched by the hand of time!

Having therefore seen the beauty of Charity, the people departed along the way. And as they are going on, there has appeared a church. But it is different from the others. There is no garden. There is nothing, but the earth! And as the people watch, there is One, One who is not without beauty. And as they look upon Him, they know that here, the spirit of Faith. And as they look upon Him, they know that here, the spirit of Hope. And as they look upon Him, they know that here, the spirit of Charity. And as they look upon the Shadow upon the earth, as they look upon the Shadow, of One who hangs upon a

Cross, they know that here, The Spirit of Courage.
And it is not without beauty! And the beauty of The
Spirit of Courage, cannot be touched by the hand of
time!

XII

There was a great city! And beyond the city in the desert there was a River. And across the desert there came one, a herald. And one, a herald, approached one, which was like a friend, the Jordan. And as he stood before the Jordan he turned his eyes unto the earth but his thought had turned unto the sky! And as the seed which has been born of a flower cannot be contained within the flower but is entrusted unto the winds, that the beauty which is guarded within itself may be given incarnation in the form of a flower; the thought of one, a herald, is given incarnation in the form of solemn proclamation, as the herald of the King, began to speak. "Make you clean in the waters of the Jordan, in the name of Fidelity! Make you clean in the waters of the Jordan, in the name of Consecration! Make you clean in the waters of the Jordan, as the flower which has been marred by the autumnal dust is washed unto perfection by the rain!" And as the seed which has been born of a flower cannot be contained but is entrusted unto the winds, that the beauty which is guarded within itself may be given incarnation in the form of a flower; the thought of one, a herald, is given incarnation in the form of solemn proclamation which is carried beyond the desert unto every distant part. And from the great city, a great procession was making its way across the desert. And as the procession began to approach the River Jordan, in the distance, there was destined to appear, yet another procession, and yet another still!

And the herald of the King turned unto one who had approached. And he said to him, "Make you clean in the waters of the Jordan, in the name of Fidelity!" But the one to whom he spoke answered, "To be washed is but an outward symbol of Fidelity, and if there is Fidelity, what is the need of the outward symbol?" And the herald of the King said to him, "There is no limit unto the outward symbol of Fidelity, as when man, who is a part, which is yet to be made one; and woman, who is but the other part, which is yet to be made one; when man and woman, who by themselves are not but parts; when the two, which are but parts, have become one, the wish is born to be consecrated by an outward symbol in the name of Fidelity!"

And if the wish cannot but have been born to be consecrated by an outward symbol in the name of Fidelity unto each other, shall not the wish have been born to be consecrated by an outward symbol in the name of Fidelity unto One who gave the man unto the woman and who gave the woman unto man! And there is no limit unto the outward symbol of Fidelity as there is no limit unto the flowers which adorn the earth, which flowers are the outward symbol of The Fidelity of God!"

XIII

There was a Prince who wished that his soldier, who had become a captive, would be redeemed! And the Prince went forth to find the soldier who had become a captive. And having come unto the end of his journey, the Prince found his soldier bound! But the soldier, declined to be redeemed! And the Prince said to him, "There was a soldier who had become a captive. And the soldier's Prince wanted him to be redeemed! But the soldier had become bound by the bond of darkness unto the beauty of a mask, upon the face of death! And the soldier had become bound by the bond of fear, unto a silver cup, having trusted in the cup, without regard unto the Potter! Yet a Prince is not without mercy, but even though He is not without mercy, a Prince cannot be without fidelity, to Justice! And if that part of man which was created in the image of his God, if the spirit of man, having been denied of the things upon which has been engraved his love, if this very spirit, created in the image of his God, having been denied, cannot but have been engraved by the instrument of anger; shall not the spirit of his God, having been denied of the things upon which has been engraved the Love of God, shall not the spirit of his God, having been denied, have become engraved by the instrument of anger!" And the Prince departed.

Epilogue

But, a time, when Charity, was lifted up, unto consummation, to say, that which could not have been said; that a soldier cannot be without fidelity unto a Prince, without having become without fidelity unto himself; that a soldier cannot be without fidelity unto a Prince, by whom he is regarded as having been a soldier who was made in the image of a Prince; that a soldier cannot be without fidelity unto a Prince, by whom he is regarded as having been a son; and that a soldier cannot be without fidelity unto a Prince, by whom he is regarded as having been a brother!

XIV

There is an ancient road, and upon the road and going at great speed is an ancient wagon. And as the driver of the wagon continues on along the road without any change in speed, along the way his brother calls him to a sudden stop which almost breaks the wagon in two. And having called him to a stop, his brother says to him, "Brother! If you go any faster than you were going, you won't even be able to come to a stop without breaking 'Old Money-Bags' wagon in two." But his brother answers, "I have to because of the cause." His brother replying, "What cause? And by whom was it proclaimed? Was it not proclaimed by 'Old Money-Bags'? And is not the cause, 'The Cause of Old Money-Bags'? And 'Old Money-Bags' has been saying that it was Solomon himself who taught that work is to be done at the greatest rate of speed, and in the shortest space of time, in the proverb about going to the ants, and learning their ways. And therefore, 'Old Money-Bags' who is the only one who stands to benefit from this kind of sophistry has been trying to justify himself by having perverted the proverb of the ancient king; which proverb does not contain the words that work is to be done at the greatest rate of speed, neither in the shortest space of time; The truth of which, is readily to be justified, by having fulfilled the proverb of the ancient king, by going to the ants themselves, and having learned their ways. As with regard to the conditions of proportion, and of space and time, upon

which conditions speed depends, the ants do not proceed except at a very moderate rate of speed; The truth of which, if you should doubt, is to be justified by having fulfilled the proverb of the ancient king, by going to the ants themselves, and having learned their ways; The truth of which, is also to be justified with respect to its accord with justice, as no ant is ever seen to take away the smallest crumb beyond its share from any other. But having had its share, and having found another crumb, it returns to its nest with that which is beyond its share. And therefore, as no ant is ever seen to take away the smallest crumb beyond its share from any other, the ants have never been condemned to rush, in accord with justice; The truth of which, if you should doubt, is to be justified by having fulfilled the proverb of the ancient king, by going to the ants themselves, and having learned their ways.

But if you should not agree with the ancient king that the ants are a paragon for man, therefore consider God. And consider the creation of the earth itself, the creation of which, was not to be fulfilled in the shortest space of time! And the utility of work does not depend upon the rate of speed at which it was accomplished, neither upon the space of time; As the rose is not made to open at the greatest rate of speed, neither in the shortest space of time. But even though its bud does not open at the greatest rate of speed, nor in the shortest space of time, when its work is finished, it cannot be bought and it cannot be paid for, except with silver!

XV

There was a city. And when night had come, the people had begun to light their lamps. But there was a dispute among the people over which lamp was of the greatest value. And there was one whose lamp had been adorned with gems! But he had not noticed that his lamp had begun to dim. And when the people saw the lamp, they marvelled at how the lamp had been adorned with gems! But the people did not notice that the lamp was growing dim! But there was one who noticed that the lamp had become dim! And he said to the people, "Is there no way by which to judge the lamp of Truth? Cannot the lamp of Truth be judged by whether it is able to dispel the shadow of doubt? But if the lamp cannot dispel the shadow of doubt, it cannot be the lamp of Truth, as the lamp of Truth is ever able to dispel the shadow of doubt! And how can there be a shadow unless the light has been obscured by something in the way? And therefore, how can there be the shadow of doubt unless the light of Truth has been obscured?"

And may there not be still another way to judge the light of Truth? Is not the light of Truth to be judged by the lamp of Reason? And if it is the lamp of Truth, its light shall not have been dispelled by the light of Reason. But if its light has been dispelled in the presence of the lamp of Reason, it cannot be the light of Truth, as the light of Truth is not to be dispelled by the light of Reason, as the lamp of Reason is the servant of the lamp of Truth! And if its light

has been dispelled in the presence of the light of Reason, its light is not the light of Truth, but the smoking flax of sophistry!

And may there not be yet another way to judge the light of Truth? Is not the light of Truth to be judged by having been compared to Beauty! For is not Beauty the incarnation of Truth? As before a flower ever came up from the earth, was it not a thought of God! And is not a thought of God but another name for Truth? And therefore, if Beauty is the incarnation of Truth, how can Truth itself be without Beauty? And therefore, if the light which burns upon the lamp is without Beauty, its light is not the light of Truth! But even though its light is not the light of Truth, its light is still the light of thought! But every thought is not a thought of Truth! As every thought is not a thought of Beauty! But the Beauty of the light of Truth does not depend upon the lamp having been adorned with gems! The Beauty of the light of Truth depends upon itself! As "Light is good no matter in what lamp it may be seen to burn!"

XVI

There was a temple! And the temple was, and the temple is, and the temple is yet to be! And it is the temple of idolatry! And within the stone walls of the temple, the idol stands! And the idol was, and the idol is, and the idol is yet to be! And the face of the idol is not without a mask! And the mask upon the idol's face, the mask of fraud! And the face behind the mask, the face of fraud!

And before the idol there is an altar! And the altar was, and the altar is, and the altar is yet to be! And a bond-servant of idolatry has entered the temple. And having entered, the bond-servant of idolatry approaches the sacred altar, upon which there is a book, as ancient as idolatry itself. And it is a book of history. But even though it is a book of history, at first it might not appear to be, as it is a very special kind of history, the history of thought! And the bond-servant of idolatry turns to a page upon which there is a word as old as history itself. And the word upon the page is "light." And next to the word, there are the words, "Light is that which is of the day! Light is that which is of the mind." And besides these words, there is none other! And now the hand of idolatry tears out the page! And having drawn a two-edged knife, the hand of idolatry begins to cut into the stone of the altar and having finished, there has been engraved upon the stone of the altar, the word of idolatry: "Light is not that which is of the day! Light is not that which is of the mind! Light is that which is the

esoteric light of occult things! And the mystery of cosmic light is not to be learned except from one to whom it has been given to know of occult things!" And the bond-servant of idolatry departs from the temple. And it is finished! The open fraud of crying out that it is night, in the middle of the day!

And another bond-servant of idolatry has entered the temple! And having entered, the bond-servant of idolatry approaches the altar, and having found the book, the bond-servant of idolatry turns to a page upon which there is a word as ancient as idolatry itself! And being a word, it is the symbol of a thought! And this word, and the thought for which it is the symbol, have never been divorced in any language, since the dawn of time! And the word upon the page is "pain!" And this word, and the thought for which it is the symbol, have never been divorced in any language, since the dawn of time! And next to the word, upon the page, there are the words, "Pain, a condition of matter!" And besides these words, there is not another one! And the hand of idolatry, tears out the page! And having drawn the two-edged knife, the hand of idolatry cuts into the stone of the altar! And having finished, there has been engraved upon the altar, the word of idolatry: "Pain is an illusion of mortal mind! There is no pain in matter!" And the bond-servant of idolatry has departed from the temple. But the hand of idolatry writes not of occult things in vain! And the bond-servants of idolatry are not without belief that a word which is the symbol of a thought, from which it has never been divorced, since the dawn of time, was not divorced by their hierophant without regard to reason. And it is finished! The open fraud of crying out that it is night in the middle of the day!

XVII

There was a city. And darkness is upon the city. But it is not the darkness of the night. And there has appeared the light of torches. And there is another light, the reflection of a sword. And as the torches begin to converge the multitude is chanting, "Destroy the temple!" And the torches do not dispel the darkness, but by their light the darkness is increased; as they were kindled from the burning fires of Hell. And as the multitude approaches the steps of the temple, the multitude is chanting, "They have made a statue into a God!" But there is one who has approached the steps, who walks in silence. And as he ascends the steps of the temple, the multitude is chanting, "Destroy the temple!" And having ascended, the one who walks in silence begins to speak, "In this you speak the truth! As she, the mother of mercy! And mercy, an attribute of God! And to whom will you have given the tribute of bearing the cup of mercy? The cup of mercy cannot be borne except by one who has known of pain. And who has known of pain as woman? But the cup of mercy cannot be borne except by the one who has known the greatest pain. And of woman, who has borne the greatest pain? Is not the tribute to be given to the one who watched the crucifixion of her son? And therefore, when a prayer is made to mercy, shall it not have been considered, did the one who bears the cup of mercy bring the cup of mercy to the one who nailed her son upon the cross? Did the one who bears the cup of mercy bring the cup of

mercy to the ones who cursed her son upon the cross? And when the cup of mercy has been filled, can it contain another drop? Or shall this single drop which has been added to the cup of mercy, have been added to the cup only to have been spilt, but not to fall upon the earth but into the waiting hand of justice! And therefore, when a prayer is made to mercy, shall not this prayer be a prayer that the hand which holds the cup of mercy, shall not have been withdrawn, and with itself, divine restraint, from the hand of justice!"

XVIII

Upon the altar in the temple, a cup. And this cup, the cursed of God. And the cup, the cup of applause. And the curse, "to be seen of men." And can that which is the cursed of God have ever been redeemed? Can that which has been cursed have been redeemed?

But now, the cup of applause no longer stands upon the altar, but is held by a hand. And the one whose hand contains the cup, lights a lamp upon the altar. And now the one whose hand contains the cup of applause begins to speak. "I did not fill the cup in order to be seen. I filled the cup in order to be loved." And the light which was upon the altar, the smoke of sophistry!

And now another light is kindled upon the altar, the Light of Truth. And the hand by which it has been kindled, is not the hand of him who holds the cup. And the one without the cup begins to speak. "You say you filled the cup in order to be loved. But did you love?" And the one who holds the cup of applause replys, "Not every one!" And again the voice asks, "Why then did you say you filled the cup in order to be loved? As no one ever wished to be loved except by one he loved! But if you did not love, how could you have wished to be loved by even one you did not love? And therefore, if you did not wish to be loved, for what purpose did you fill the cup?" And there is no reply. And again the voice asks, "Is there a way by which the cup of applause may have been redeemed? Would you accept the cup of applause from

your brother? If you would, only remember not to accept the cup of applause from your brother without giving in return a cup to him, the cup of Charity. And again, would you ever give the cup of applause to your brother? If you would, only remember not to give the cup of applause to your brother, without the cup of Charity. But if you would not! The cup of applause shall not have been given to your brother by itself, except in vain! And by itself, it shall never be received, except in vain! But even though you have not given to your brother the cup of applause without the cup of Charity, and even though you do not receive the cup from him without the cup of Charity, the cup of applause is not the incarnation of perfect Charity, as the incarnation of perfect Love is without words and cannot speak, as Jesus wept."

XIX

There is one who stands before the altar in the temple. And upon the altar, the light of reason is dimly burning. And upon the altar, there is another light, the light of Truth. But the light of Truth is dimly burning. And upon the altar, there is a cup, the cup of Hope. But the cup of Hope is seen to stand upon the altar empty. And upon the altar, there is another cup, the cup of Mercy. But it is empty. And upon the altar, another light, the light of Faith. But the light of Faith is dimly burning. And upon the altar, there is another cup, the cup of Charity. But the cup of Charity is seen to stand upon the altar empty.

But upon the altar, there is another cup, the cup of desire. And the one who stands before the altar, fills the cup of desire until it overflows. And upon the altar, there is another cup, the cup of fulfilled desire. And now the one who stands before the altar, fills the cup of fulfilled desire until it overflows. But desire's cup spills, and the cup of desire fulfilled. And when the one who stands before the altar, sees desire's empty cup and the empty cup of desire fulfilled, he does not notice that upon the altar, there is another cup, and yet another still. And having turned away from the altar, he departs from the temple.

But in the way he finds his brother. And his brother asks him, "Do you see the flower in the way? Is it living or is the flower dead?" And he replies to his brother, "it is living." And again his brother asks,

"Is it without beauty or is it a thing of beauty?" And he replies to his brother, "It is of beauty." And now his brother asks, "Why is it a thing of beauty and why is not the flower dead? Is it not a thing of beauty and is it not alive because it is whole? But tear out its petals so that only two or three remain and will it be a thing of beauty still or shall it die? And when the petals are torn out of a flower, they are not to be restored. But should the cup of desire have been spilt, is desire's cup the only cup of wine? And when fulfilled desire's cup is spilt, is fulfilled desire's cup the only cup of wine? And when the cup of Mercy is empty, is not the cup of Mercy to be filled with wine? And when the cup of Hope is empty, is not the cup of Hope to be filled with a different kind of wine? And when the cup of Charity is empty, is not the cup of Charity to be filled with a different kind of wine? And when a light is dimly burning, can it not become transformed? And when the light of reason is dimly burning, is not even a spark to be transformed? And when the light of Truth is dimly burning, is not even the spark to be transformed? And when the light of Faith is dimly burning, is not even the spark to be transformed into a flame?"

XX

There was one who went into the temple, from the outer darkness of the night! And as he stands before the altar, he looks upon a light upon the altar, the light of reason. And as he looks upon its light, through the doorway of the temple, there is seen the outer darkness of the night! And just outside the doorway, there is one who waits in the outer darkness of the night, the unblinking eye of envy! And from the outer darkness, the voice begins to speak, "You gaze upon the light of reason as if it were religion itself! And there is not even a bond between the two! But you are making it into an idol! And therefore, you have become a bond-servant of idolatry! The idolatry of reason!"

And the one at the altar, turns to face the doorway, and the outer darkness of the night! And having turned, he answers, "You say that reason is without a bond to religion! Therefore I ask, 'Is truth without a bond to religion?'" And from the outer darkness of the night, the voice answers, "There are different religions and there are different truths, and therefore I cannot tell!" And the one at the altar answers, "In this you speak the truth, as religion depends upon the relation of itself to God, and as different religions have a different relation to God, the religions themselves are not without a difference! As there is the religion of which the relation of itself to God, is the love of God! But there is another religion of which the relation of itself to God is not the love of God, but the will to

understand the instrument and means by which the creation of God was brought into being! It is the religion of the endless arguments over the origin of man and of the creation! And therefore, in proclaiming that there are different religions, in this you speak the truth! And having also proclaimed that there are different truths, in this you also speak the truth! As the religion depends upon the relation of itself to God! And this relation of itself to God, is the truth of the religion! But as different religions have a different relation to God, therefore, there are different truths. As the relation of the religion to God, is the truth of the religion! And therefore, as the religion depends upon the relation of itself to God, and the relation of itself to God is the truth of the religion, the truth of the religion is itself the religion! And therefore, the religion and the truth are one! And therefore, if the religion and the truth are one, how can religion be without a bond to truth? If therefore, religion is not without a bond to truth, is truth without a bond to reason?" And from the outer darkness the voice answers, "There are different kinds of truth and there are different kinds of reason, and therefore I cannot tell!" And the one at the altar answers, "In this you speak the truth, for as there are different kinds of truth, there are also different kinds of reason, as the light of reason is a scale! And there are different kinds of scales! The light of reason is the scale by which the truth is weighed! The light of reason is the crucible of acid and fire by which the rock of truth is tried! And therefore, is there no bond between that which is upon the scale, and the scale by which it is weighed? Is there no bond between that which the crucible contains, and the acid and fire by which it is tried?

And therefore, even though there are different kinds of reason, by which the truth is justified, reason is not without a bond to truth, as that which is judged is not without a bond to that by which it is justified! And therefore, truth is not without a bond to reason, and reason is not without a bond to truth! And therefore, if religion is not without a bond to truth, and truth is not without a bond to reason, therefore reason itself, is not without a bond to religion, as reason is bound to religion, by being bound to truth, as truth itself is bound to religion, as the truth of the religion, is the religion itself, and the two are one!"

XXI

There was an ancient city. And when the people were going to a nearby town at night, they could not begin their journey until they had prepared their lamps! But their lamps were not to burn, until they had found the time to buy the oil! But even after they had bought the oil, their lamps were not to burn until that part of the wick which had become corroded had been cut away! But after the people had worked all day, there was not the time to prepare their lamps. And without time their lamps were not to be prepared! And there was one who had an idea, and therefore, he called the people together, and he said to them, "Our lamps are not to be prepared without regard to time! And after we have worked all day, there is not the time to prepare our lamps! And without time we cannot buy the oil! And therefore, if we could use candles instead of lamps, it would take less time than it would to prepare our lamps! And when the people heard his idea, they liked it very much, and they decided that the next time they were going to a nearby town at night, they would use candles instead of lamps, as after they had worked all day there was not the time to prepare their lamps. And without time, their lamps were not to be prepared!

And the next time some of the people were going out to a nearby town at night, they were prepared with candles instead of lamps! And as they went on, the night increased, and even though there was a great supply of candles, the candles were burning without

giving any light! And as they went on, the people had not noticed that they had lost their way! And as the night continued, there had appeared the wind. And the people tried to protect their candles from the wind in vain. And having stopped, they were deciding what they could do, when a light appeared upon the road. And as they approached the light, they saw that it was someone from the nearby town, with a lamp! And as he approached and heard the people shouting, he saw that they had candles instead of lamps! And he said to them, "How can you journey at night with candles? You cannot journey at night except with a lamp! And what made you think that a candle could be used for a lamp? And what made you think that the light of the imagination could be used for the light of truth? And how do you distinguish between the two? The light of the imagination is but a candle! But even though it is a candle, it is not without value, as it is a servant of the lamp of truth! As in the darkness of the house, without the light of a candle, the lamp is difficult to kindle! But even though the candle is not without value in the darkness of the house, where the lamp is difficult to kindle without its light, the candle is without value in the darkness of the night!"

XXII

Along an ancient road there was one who had begun to build along the way. And when his work had been completed, he departed. And later on, some people approached the work which had been built in the way. And one of them said, "We have seen this before! And therefore it's not much good! It's nothing new!" And that which had been built in the way, a flower!

And the people departed along the way, and as they went on, they approached one who was working at a furnace. And the people stopped to watch. And the one who was working at the furnace was forging chains! And not a link was forged without fire! And he began to take a link from the furnace, the link of desire! And another link was taken from the furnace, the link of fear! And the link of fear was joined to the link of desire, and having been joined, they are not to be broken without fire! And the link of fear cannot be forged, and the link of fear cannot be added to the chain, without the link of desire! And another link was taken from the fire, the link of anger! And the link of anger was joined to the link of desire! And it could not have been forged without fire! And another link was taken from the furnace, the link of impatience! But the link of impatience was not joined to another link, but two! The link of impatience was joined to the link of fear, and to the link of desire! And it could not have been forged without fire! And another link was taken from the furnace! And this link was joined to the link of desire! And this link was joined to the

link of fear! And this link was joined to the link of impatience! And this link was joined to the link of anger! And this link, the link of jealousy! And the link of jealousy could not have been forged without fire! And another link was to be taken from the furnace, the link of hate! And the link of hate was joined to the link of anger! And the link of hate could never have been forged without fire! And another link was taken from the furnace! And this link was joined to the link of hate! And this link which was joined to the link of hate, the link of prejudice! And the link of prejudice could not have been forged without fire! And it shall not have been broken without fire! And the next link which was taken from the furnace, the link of pride! And the link of pride was joined to the link of hate! But it was also joined to the link of fear! And another link was taken from the furnace! And it was joined to the link of fear! And this link which was joined to the link of fear, the link of superstition! And another link was taken from the furnace, the link of ignorance! And the link of ignorance was joined to the link of superstition! And the links of ignorance and superstition could not have been forged without fire! And the next link which he took from the furnace, the link of greed! And the link of greed was joined to the link of fear! And it could not have been forged without fire! And another link was taken from the furnace! And it was joined to the link of hate! And this link which was joined to the link of hate, the link of revenge! And the link of revenge could never have been forged, and the link of revenge could never have been fastened to the chain without the instrument of fire! And another link was taken from the furnace! And it was joined to

the links of ignorance and superstition! And this link which was joined to the links of ignorance and superstition, the link of idolatry! And the link of idolatry could not have been forged without fire! And there remained another link to be bound within the chain! And this link was joined to the links of desire, hate and fear! And this link, the link of envy!

And when the work was finished, one of the people said, "We have seen this before and it is nothing new!" And the one who was working at the furnace, turned to the one who spoke and said to him, "The flower which adorns the earth is that which was before! And if you believe that good can only depend upon that which is new, why have you ever looked upon a flower? As the flower which adorns the earth is that which was before! And if you make the good to depend only upon that which is new, why do you walk upon the earth? As the very earth upon which you walk is not something which is new but is that which was before! And if you make the good depend upon that which is new, why do you eat your bread? As bread is not something which is new, but is that which was before! And if good depends upon that which is new, tell me, why is it that you drink old wine? And if you should ever drink again of the fruit of the vine, it shall have been against the very judgement which you yourself have proclaimed! And what of light? What of the light of the moon? Is it old or is it new? Is it not old? But even though it is old, has its light become of any less utility or beauty? And therefore, does not the good depend, not upon whether it is old or new, but upon whether it is good or bad? And light cannot be changed by time! And the light of the sun cannot be changed by time! And the utility of light cannot be

changed by time, as the utility of the light of the sun cannot be changed by time! And the beauty of light cannot be changed by time, as the beauty of the light of the sun cannot be changed by time! But even if the time should come when the light of the sun should burn but dimly red! Even then, its beauty shall not have been changed by time!

XXIII

There was one who wished to see the palace of the king! And he went forth into another land. And as he approached an ancient city, he met a wise man along the way. And he said to the wise man, "I would see the palace of the king, and I would see the king!" And the wise man answered, "The star that lights the day is king! And his palace is the sky!" But the one who wished to see the king could not believe that the star that lights the day is king, and that his palace is the sky! But having saluted the wise man, he departed along the way. And he journeyed on until he reached another land. And having entered an ancient city, he went on in search of someone who could tell him where he could find the palace of the king. And along the way there was a crowd of people listening to one who was sitting by the way. And some said that he was a teacher, but others said that he was a servant of the evil one! And some said that he was a prophet, but some said that he was more than a prophet. And the one who wished to find the palace of the king, waited so that he could ask the teacher where he could find the king. But the teacher was telling stories which everyone was glad to hear so that it was not until the sun had almost set that the people had departed. And when they had departed, the prophet said to him, "I was waiting for you! And you have come to learn where you may find the palace of the king!" And the one who wished to find the palace of the king could only smile but could not reply. And the prophet said

to him, "You have come from an ancient city where you had gone to find someone who could tell you where to find the palace of the king! And having inquired, you were told that the star that lights the day is king, and that his palace is the sky! Now there is that upon which the existence of the king depends, consciousness! But the star that lights the day is without that upon which the existence of the king depends. The star that lights the day is unconscious even of itself! But how can one be a king if he cannot see his palace? And the star that lights the day is without consciousness and cannot see! And therefore, as one cannot be a king if he cannot see his palace, how can one be a king if he has not built his palace and is not the cause of the creation? Now when man has built a house, what is the instrument and cause by which his work has been accomplished? The instrument and cause by which his work was accomplished appears to be his hands. But this is only an appearance, or at best it is a half-truth, as the hands are not the vital instrument and cause! The vital instrument and cause by which his work was accomplished was the will! And turning from the accomplishments of man to the creation of the king, where are the hands by which the king created stars! Where are the hands by which the king created planets, moons and nebulae! And you may have begun to doubt that the planets and the stars were ever created by the king, because you know that there are nowhere to be found the hands by which the stars were brought into being! But even though you know that there are nowhere to be found the hands by which the stars were brought into being, the planets and the stars could still have been created by the king, as the vital instrument of creation

is the will! And therefore, as the vital instrument of creation is the will, could not the king, without hands but by the instrument of will alone have created stars! And therefore, could not the king by a single thought have created stars! And therefore, as one is not a king unless he builds his palace, if by a single thought the king created stars, is not one who could create a star a king! But also, how can one be a king if he cannot see his palace! But if it were established by the truth itself, that the king by a single thought created every star, how could the king be without consciousness, as no man ever built a house who couldn't see what he was doing! And therefore, if it were established by the truth itself that the king created the planets and the stars, it would have been established by the truth itself that the king could see his palace! But on the other hand, if it were established by the truth itself, that the king was not without the majesty of consciousness, it therefore would not have been established by the truth itself that the king had created the planets and the stars! Because a man can see, it has not therefore been established by the truth itself that he has built his house! It has only been established that he could! But if one is not a king if he has not built his palace, how much less can he be a king if he cannot see his palace! And therefore, can it be established by the majesty of reason that the king is not without consciousness! Will you accept the premise that the king is not without mercy! And therefore, how could there be mercy without consciousness, as mercy was never found at the hand of the dead! Will you accept the premise that the king is not without fidelity! And therefore, how can there be fidelity without consciousness, as fidelity was never found at

the hand of the dead! Will you accept the premise that the king is not without knowledge! And therefore, how could there be knowledge without consciousness, as knowledge was never heard from the mouth of the dead! Will you accept the premise that the king is not without love! And therefore, how could there be love without consciousness, as love was never found at the hand of the dead!

"And with regard to the consciousness of God, consider the earth. The earth is but a part of endless planets and of stars! And consider a meteor across the sky! And is not the light and fire of a meteor across the sky only a part of a greater light and of a greater fire! And consider the consciousness of man! And may not the consciousness of man be a part of a greater consciousness, the consciousness of God!

"And therefore, if it were established by the majesty of truth itself, that the king is not without the majesty of consciousness, what would have been established, not by a mere premise but by the truth itself, is that the king could have built his palace! As a house was never built by a man who couldn't see what he was doing! And therefore, even though it were established by the truth itself, that the king is not without the majesty of consciousness, it therefore would not have been established by the truth itself that by a single thought the king had made the planets and the stars! And if it should have happened that the stars were not created by the king, but were created as the ancients say, by the instrument of change, if therefore, the king were the majesty of consciousness alone, but did not by a single thought create the planets and the stars, could one who had not made the stars be king!

"But even though it may not have been established

by the truth itself, that the palace was created by the king, and that the king created every star, may it not have been established by the truth itself, that the king is not without the majesty of consciousness! But even though the king is not without consciousness, if the king did not by a single thought create the stars which were instead created by the instrument of change, if the king were not without mercy, could not one who was not without mercy be the king, even though he had not made the stars! If the king were not without love, could not one who was not without love be the king, even though he had not made the stars! But if the king had consciousness, and if besides the majesty of consciousness, the king had made the stars, but having consciousness, and having made the stars, the king were without mercy, could one who was without mercy be the king! And if the king had consciousness, and if the king had made the stars, but having consciousness, and having made the stars, the king were without love, could one who was without love be king! But if it were established by the truth itself that by a single thought the king had made the stars, how could so perfect a creation have been created by a king without the majesty of love!

"And therefore, is it not to be established by the majesty of truth itself, that the king is not without the majesty of consciousness! But even though it is to be established by the truth itself that the king is not without the majesty of consciousness, it therefore, has not been established by the majesty of truth itself that the king created every star!

"And therefore, to ascend the single step, and to have established by the majesty of truth itself that the king created every star, to ascend this single step could

not even be imagined without the hand of grace!"

And the one who wished to find the palace of the king, and to behold the king, stands before the palace of the king, that if it should be his will, he may ascend the steps of the palace of the king!

XXIV

There is a house. And in this house, there are a thousand stairways, which lead to different rooms. And one, the stairway of Mercy. And there is a stairway of Justice. And Faith has a stairway too. And Hope is not without a stairway. And there is one for Patience, and one for Peace. There is even one for hell. And in this house there are a thousand different stairways, because it is the house of Truth! And the steps of each stairway are of stone, the solid rock of reason!

And now, you and I, have approached the doorway of the house of Truth. And as we enter in, there are stairways everywhere, some of which extend far off into the distance, others ascending into the heights, and others which descend! And now we have approached the beginning of a stairway! And it is not one that extends far off into the distance! But the second step of the stairway before which we stand, descends!

And there is one who stands at the beginning of the steps. And he is our guide to show the way. And now our guide begins to speak. "Before you and your brother who have come this way, may descend these steps which go down to a certain room, there is a question: Of what is the atonement the symbol?" And now our guide waits upon our reply. And therefore, you and I, what shall we tell our guide? Must we not reply that the atonement has been interpreted to be a symbol of vicarious justice under the Mosaic Law! And now our guide has heard. And now he

speaks. "You, and your brother who have come this way, and I your guide, stand upon the step at the beginning of the stairs! And therefore, the atonement has been interpreted to be a symbol of vicarious justice under the Mosaic Law! And this step upon which we stand is made of rock! But even though the atonement has been interpreted to be a symbol of vicarious justice under the Mosaic Law, the Crucifixion was under the control of Roman Civil Law! Now under Roman Civil Law, Justice was not fulfilled, except upon the condition of established crime; even though, at certain times, Justice, under Roman Civil Law, was not fulfilled according to the ideal of Roman Civil Law! Therefore, if Justice was not fulfilled under Roman Civil Law, except upon the condition of established crime; if the Crucifixion of Christ was done under Roman Civil Law, without having established the existence of any crime, the Crucifixion itself, the consummation of crime! But even though the Crucifixion, the consummation of crime, there are those who whisper, and there are those who scream that the Crucifixion was not murder but an atonement sacrifice, as it was not accomplished under Roman Civil Law without regard to the Mosaic Law! Therefore, before you can descend another step, there is the question: Upon what condition did the legal force of an atonement sacrifice under the Mosaic Law depend?" And now, while our guide waits upon our reply, you and I, who have come this way, what can we say? Must we not answer that the legal force of an atonement sacrifice under the Mosaic Law, could only depend upon the atonement sacrifice having fulfilled the conditions of atonement sacrifice under the Mosaic Law;

without which conditions there could not have been an atonement sacrifice under the Mosaic Law!

But now our guide begins to speak. "You have descended another step! And the step upon which you stand is rock! Therefore, as there are those who whisper, and there are those who scream that the Crucifixion was not murder under Roman Civil Law but atonement sacrifice under the Mosaic Law; there is the question: Were the conditions of atonement sacrifice under the Mosaic Law fulfilled at the time of the Crucifixion?" And as our guide is waiting, you and I, what can we reply except to say that they were not! Because the Crucifixion was fulfilled under Roman Civil Law!

But now our guide begins to speak. "You have descended another step. And the step upon which you stand is rock! And therefore, to continue, even if the Crucifixion had been fulfilled under the Mosaic Law, according to the Mosaic Law, an atonement sacrifice could not have been, except in that place which had been consecrated under the Mosaic Law! And therefore, before you can descend another step, there is the question: Was this condition of atonement sacrifice under the Mosaic Law fulfilled at the time of the Crucifixion?" And as our guide is waiting, you and I, what can we reply except to say that it was not! Because the Crucifixion was fulfilled at Golgotha, which place was not consecrated under the Mosaic Law for any sacred rite!

But now our guide would speak again. "We have descended another step. And the step upon which we stand is rock! And therefore, to continue, even though the Crucifixion had been fulfilled under the Mosaic

Law, according to the Mosaic Law, atonement sacrifice was to have been accomplished in the name of atonement sacrifice! And therefore, before we can descend another step, there is the question: Was this condition of atonement sacrifice under the Mosaic Law fulfilled at the time of the Crucifixion?" And as our guide is waiting, you and I, what can we reply except that it was not! As the priests who were present at the Crucifixion of Christ, did not proclaim the prayers of atonement sacrifice in the name of atonement sacrifice, but the curses of damnation in the name of damnation!

And now our guide begins to speak. "We have descended another step. And the step upon which we stand is rock! And therefore, to continue, even though the Crucifixion had not occurred under Roman Civil Law without regard to the Mosaic Law, according to the Mosaic Law, atonement sacrifice could not have been, except upon the condition certain laws had been fulfilled with regard to the blood of the sacrifice! And therefore, before you can descend another step, there is the question: Was this condition of atonement sacrifice under the Mosaic Law fulfilled at the time of the Crucifixion?" And as our guide is waiting, you who are my brother, and I, what can we reply except to say that it was not! Because the Blood of Christ was spilt upon the naked earth.

But now our guide begins to speak. "Again, we stand upon another step. And the step upon which we stand is rock! And therefore, to continue, even though the Crucifixion had not occurred under Roman Civil Law without regard to the Mosaic Law, according to the Mosaic Law, atonement sacrifice could not have been, except upon the condition that it was affirmed by the very ones by whom the sacrifice had been

brought forth, that the sacrifice was without blemish! And therefore, before you can descend another step, there is the question: Was this condition of atonement sacrifice under Mosaic Law, fulfilled at the time of the Crucifixion?" And as our guide is waiting, you who are my brother, and I, what can we reply except to say that it was not! Because it was not proclaimed at the time of the Crucifixion that Christ was without blemish by the very ones by whom Christ had been brought forth; without which testimony by the very ones by which a sacrifice had been brought forth, under the Mosaic Law there could not have been an atonement sacrifice; But which testimony was proclaimed by Pilate, who, was not acting in the name of the Mosaic Law, but in the name of Roman Civil Law!

But now our guide begins to speak. "And now we have descended another step. And this step upon which we stand is rock! And therefore, to continue, even though the Crucifixion had not occurred under Roman Civil Law without regard to the Mosaic Law, according to the Mosaic Law, atonement sacrifice could not have been, except upon the condition that the atonement sacrifice had been brought forth, by the very ones, for whom, because of their sins, the atonement sacrifice was to be offered! And therefore, before you can descend another step, there is the question: Was this condition of atonement sacrifice under the Mosaic Law, fulfilled at the time of the Crucifixion?" And as our guide is waiting, you who are my brother, and I, what can we reply except that it was not! Because Jesus was not brought forth by the people, except by whom an atonement sacrifice under the Mosaic Law could not have been brought forth, but Christ was brought forth by the priests themselves,

against the very conditions of atonement sacrifice under the Mosaic Law!

But now our guide begins to speak. "You have descended another step. And the step upon which you stand is rock! And therefore, to continue, even though the Crucifixion had not occurred under Roman Civil Law without regard to the Mosaic Law, according to the laws of atonement sacrifice under the Mosaic Law, atonement sacrifice could not have been, except upon the condition that the atonement sacrifice was offered in the Name of God! Therefore, before you can descend another step, there is the question: Was this condition of atonement sacrifice under the Mosaic Law, fulfilled at the Crucifixion?" And as our guide is waiting, you and I, what can we reply except that it was not! Because Jesus was not offered in the Name of God, but in the name of Caesar, as the people cried out, "We have no king but Caesar!" And now, our guide will speak! "We have descended another step which lies before the very door! And the step upon which we stand is rock! And therefore, as not a single condition of atonement sacrifice under the Mosaic Law was fulfilled at the time of the Crucifixion; As the Crucifixion could therefore not have been an atonement sacrifice, according to the Mosaic Law; For what purpose was it proclaimed to be atonement sacrifice? And by whom? Was not Christ's murder under Roman Civil Law first proclaimed atonement sacrifice by the very murderers of Christ? Was it not first proclaimed by Caiaphas when he said that, "It is expedient that one man should die on behalf of the people!" And now we stand before the very door! But before the door shall open, there is a question which is the key! For what purpose was Christ's

murder under Roman Civil Law proclaimed atonement sacrifice by Caiaphas? And now the door is open! And now you see!! Caiaphas proclaimed it atonement sacrifice for the purpose of murdering Jesus in the Name of God to justify his Crime!!

XXV

There was a town. And near the town there was a cistern which had been built to contain the water from the rains. And one day there was a man who had approached the cistern to draw water. And so that he could draw the water, he had brought a water jar of stone! And as he was drawing the water, he happened to look up at the mountain in the distance, which, according to an ancient tradition, was the source of a mighty river! And as he looked upon the mountain, he said to himself, "They say that the mountain is the mother of a mighty river! And therefore, as the water in the cistern is only fair why shouldn't I have tried to find the mighty river, where the water, clear!"

And taking up his water jar of stone, he went forth to find the mighty river, where the water, clear! And as he was going on, he came upon his brother who was working along the way. And his brother asked him, "Why are you coming this way with the water jar?" And he replied, "I am going to find the living water of the mighty river!" But his brother asked him, "You are making a journey to a river when there is water in the town?" But he could not delay his journey, as he had to return before the sun had set; And taking up his water jar, he departed on his way. And after he had journeyed far, he heard the sound of a mighty river. And as he began to approach, there had appeared a mighty river, and the water, clear! But even though the water was good and clear, it was not the water of

a cistern, quiet and still, but it was the living water of a river!

And having filled his jar with the living water of a mighty river, he set out to return. And as he was going back, along the way he came upon his brother once again, working along the way. And now he said to his brother, "I have journeyed far, but there is not much farther for me to go. Would you help me to carry the water jar the rest of the way?" But his brother declined and would not help him to carry the water jar the rest of the way!

But the sun shall not have set, until the one who wished to find the water of the mighty river, has returned, and not without his jar of stone, which was filled with the water of a mighty river, where the water, clear!

XXVI

There was a wedding. And at the wedding, there were present the Sons of the Bridechamber, the Bridegroom, and the Bride! And after the wedding was over, the Bridegroom announced that he must depart for another country, but would return at another time. And the Bridegroom departed. The wedding having ended, the Sons of the Bridechamber had also departed. And when the Bride was sure that they had gone, the Bride put on a mask!

The next day, the Bride summoned the Sons of the Bridechamber, and said to them, "You are hereby required to become the instruments of Justice! You are hereby required in the name of Justice, to bear the Yoke of Death!" And the Bride having finished, the Sons of the Bridechamber were dismissed by the Bride. But the Sons of the Bridechamber had not noticed that the Bride had put on a mask, because the mask which had been put on by the Bride, a mask of consummate disguise!

Epilogue

But how can the Sons of the Bridechamber have been required by the Bride, to bear the burden of Death in the name of Justice, when the Bride had put on a mask? But the mask is ever able to justify itself, by having changed its face into another! But with regard to the things which were required of the Sons of the Bridechamber by the Bride, consider Paul! Was a single burden ever bound upon a Son of Man by Paul,

which Paul declined to bear himself? Consider Peter! Was a single burden ever bound upon a Son of Man by Peter, which Peter declined to bear himself? And with regard to the things which were required of the Sons of the Bridechamber by the Bride, consider Death! Consider the burden of Death! Was the burden of Death ever bound upon a Son of Man by Paul, without also having been bound by Paul, upon himself? Was the burden of Death ever bound upon a Son of Man by Peter, without also having been bound by Peter, upon himself?

And now consider Christ! Was the burden of Death ever bound upon a Son of Man by Christ, without having been bound by Christ, upon Himself? But the mask is ever able to justify itself, by having changed its face into another!

XXVII

There was a country which was a fertile land. And one day the country was attacked by soldiers. And the soldiers who had attacked the country, had come forth from an unfertile land. And the elders of the country which had been attacked said: "WE HAVE DONE NOTHING, and therefore, why are we attacked?" And the elders decided that the best defense against the attack was by using the same means as that by which they had been attacked. But the soldiers who had attacked their country, were not driven out, without a certain price. And the elders of the country which had been attacked, could not but wonder if there were no means of defense against attack. And as they were considering the matter, they remembered that there was a certain country which had never been attacked. And so the elders decided that some of the elders should go forth on a mission to this country, in order to inquire of the king about the means by which his kingdom was protected from attack. And the mission was sent forth. And after some time, the elders approached the end of their journey. And having come to the end of their journey, they were brought before the king, to whom the elders were given leave to speak. And one of the elders addressed the king: "We have come to inquire of the means by which a kingdom is protected from attack." And the king answered: "The means by which a kingdom is protected from attack, is by the destruction of the enemies of IGNORANCE, and HUNGER, and FEAR.

For where the enemy is, there is IGNORANCE! For where the enemy is, there is HUNGER! For where the enemy is, there is FEAR! And where the enemy is, there is THE EMPTY CUP OF WATER! And even the scorpion does not attack, except when it is hungry or afraid. And even the spider does not attack, except from ignorance, and hunger, and fear. Even the black beetle does not attack its own kind, while it is yet unborn, and still alive in the cocoon, except from ignorance and hunger. And even the serpent does not attack, except from ignorance, and hunger, and fear. And so there are no enemies, except the enemies of IGNORANCE, and HUNGER, and FEAR! And the only defense against a brother who is without a lamp, is to give your brother a lamp! The only defense against a brother who is without water, is to give your brother a cup of water! And the only defense against a brother who is afraid, is to give your brother the cup of Charity; But if the white of the cup, is not the white of Pearl, but the white of clay; your brother shall have been transformed from one who was a brother, into one desiring revenge, revenge against the brother who declined to give a cup of water to a brother, because he was a brother!"

XXVIII

There was an ancient land, where there were certain wise men who had found a seed which was different from any that was ever seen before. And the wise men decided to plant the seed in the ground, after which, they took turns guarding it, so that nothing could happen to it. And as time passed, there had appeared a tree. And when the appearance of the tree was known, people came from far away to see the tree. And as the people looked upon the tree, they noticed that there had appeared a fruit, which was different from any that was ever seen before. And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit contains the power of changing base metals into gold!" And the people marvelled, as they did not know that this fruit did exist, except in the imagination!

And as time passed, another fruit appeared upon the tree, which was different from any that was ever seen before. And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit contains the power to foretell the future by the stars!" And the people marvelled, as they had not considered which is greater: the day which is not yet, or that which is?

And as time passed, another fruit appeared upon the tree, which was different from the others. And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit

contains the power to increase the rate of speed!" And the people marvelled, as they had not considered which is greater: the speed of Light, or the Light itself?

And as time passed, another fruit appeared upon the tree, which was different from the others. And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit contains the power of creating a pipe for bringing water!" And the people marvelled, as they had not considered which is greater: the pipe which brings the water to the house, or the cloud which brings the water to the pipe?

And as time passed, another fruit appeared upon the tree, which was different from the others. And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit contains the power of creating the means of extinguishing a lamp!" And the people marvelled, as they had not considered which is greater: the means by which a lamp is extinguished, or the means which creates the night?

And as time passed, another fruit appeared upon the tree, which was different from the others. And when the people asked the wise men about the fruit which had appeared, the wise men, answered: "This fruit contains the power of perfecting the garment of Beauty!" And the people marvelled, as they had not considered which is greater: the copy, or the model?

And as time passed, another fruit appeared upon the tree. And it was different from the others! And when the people asked the wise men about the fruit which had appeared, the wise men answered: "This fruit contains the power to destroy!" And the people

wondered! But some of the people tried to justify the fruit which had appeared by saying that even though the fruit was rotten, the fruit itself was not to blame; but that some of the wise men had not taken proper care of the tree; and that it was therefore, neither the fault of the fruit, nor of the tree.

Epilogue

But the important thing was not who was to blame for the fruit which had appeared upon the tree; the important thing was what was to be done about the rotten fruit which had appeared upon the tree?

XXIX

There was a house. And the house on fire! And as the fire was burning, a crowd of people had begun to gather. And there were some who were doing nothing, except to watch! But there were others who wanted to see the fire burn, and who had therefore brought torches! And those who were doing nothing except to watch, were glad to see the ones who had brought torches, throwing their torches upon the fire! But there were some who wanted to put the fire out, who had brought water. But the water had been brought in vain, because it had been brought too late. And the fire was not extinguished before it had destroyed the house. And the house which had been destroyed, the House of God!

And as the people watched the smoke, one of those who had brought water said to them: "The only way that fire can be extinguished, is when it is a spark! And when a spark appears within the House of God, it is extinguished by the wine within the cup of Hope, upon the altar in the House of God! And Hope is like wine within a cup because it is a thing of joy. But from whence comes the wine within the cup of Hope? Even though Hope is like wine within a cup because it is a thing of joy, it is also like the light of the fire of a lamp, because it is a thought which lights the inside of the House of God. And thought, is the light of the fire of the Lamp of Thought upon the altar within the House of God. And the fire of the Lamp of Thought is the source from which the cup of Hope

is filled! As when the fire of the Lamp of Thought is emptied from the Lamp of Thought into the cup of Hope, the fire and the light of a thought, become transformed by the magic of God, into a thought of Hope! And even though it is like the light of the fire of a lamp, because it is a thought which lights the inside of the House of God, it is like wine within a cup, because the fire of the Lamp of Thought, having been emptied into the cup of Hope, is transformed by the magic of God, into the Wine of Hope; by which, the spark within the House of God, is extinguished, before it has transformed itself into a flame; which flame, transforms a thing of God, into a thing of fire, and finally, into a thing of smoke!"

XXX

There was a house, the House of God. And as the people within the House of God, looked upon the altar, they saw the different vessels and lamps which were upon the altar. But there was one who noticed that upon the altar, there was a certain lamp, which had not been noticed by the others. And therefore, he approached the altar, and taking up the lamp, he brought it over to another lamp which was already burning, so that the lamp which had not been noticed by the others, could be lit. And the lamp which had been kindled, the lamp of doubt! And the lamp from which it had been kindled, the lamp of thought!

But when the others had seen what had been done, they extinguished the lamp of doubt. But the one by whom it had been kindled, was cast out from the House of God! And the people within the House of God, did not notice that the Lamp of Truth upon the altar, had begun to dim. And they did not know that the Lamp of Truth had begun to dim because the lamp of reason had begun to dim. And they did not know that the lamp of reason had begun to dim, because the lamp of doubt had been extinguished! For, as the lamp of reason is the servant of the Lamp of Truth, the servant of the lamp of reason, is the lamp of doubt! And doubt is a light because it is the light of thought. And thought is a light; for, as the outside of the House of God is lit by the light of the sun, the inside of the House of God, is lit by the light of thought! And as there are certain parts to the spec-

trum of the light of the sun, which lights the outside of the House of God; but as there is no limit to the different shades of Red, and Orange, and Yellow, Green, and Blue, and Purple, which are the parts of the spectrum of the light of the sun; there is no limit to the parts of the spectrum of the light of thought; which light, lights the inside of the House of God!

XXXI

One day, in the market place, some of the wise men were discussing the best means of transferring the water of life from the pitcher into the cup. And therefore, one of the wise men said: "The best means of transferring the water of life from the pitcher into the cup, is by the handle of the spoken word." But another wise man could not agree, and answered: "A better way to transfer the water of life from the pitcher into the cup, is by the handle of the written word." But another wise man could not agree with either of the others, and answered: "There is yet a better way by which the water of life may be transferred from the pitcher to the cup, which is by the handle of MENTAL TELEPATHY!" And the dispute which followed continued until no one could understand what anyone was saying!

And as the wise men were disputing, along the street of the market place, there was a stranger who had been watching. And as the people noticed the stranger who had appeared, a crowd of people had begun to gather. And now the stranger began to speak: "It is not necessary to find another handle for transferring the water from the pitcher into the cup! That which is necessary does not concern the handle of the pitcher, but that which is therein! And if that which is within the pitcher is not the water of life, but the bitter water of death, the very handle itself, might just as well be broken, and the bitter water spilt upon the earth! For if that which is within the pitcher

is the bitter water of sophistry, what would be the use of having found another handle for the perfection of the communication of sophistry? And if that which is within the pitcher is the bitter water of superstition, what would be the use of having found another handle for the perfection of the communication of superstition? And if the pitcher should contain the bitter water of death, what would be the use of having found another handle for the perfection of the communication of death? First, consider that which is within the pitcher, before you consider the handle! And even though you should find another handle for the pitcher, if that which is within is not the water of life, but the water of living death, the other handle shall not have been found, except in vain!"

XXXII

There is a house. And within a certain room, the bond-servants of darkness! And now their hierophant begins the incantation of darkness: "The destiny of man is governed by the conjunction of the planets under which a man is born!" But the bond-servants of darkness, and their hierophant, were not aware that an enemy had broken into the house, and was within the very room. And the enemy cried out: "Look upon your house! And as you look upon your house; As you look upon this room, how can you decline from asking: What is the source of the power through which the bond-servants of darkness are lead into the darkness? Is not the source of the power through which you were lead into the darkness, to be found in the bitter cup which your hierophant extends in the name of hope? But hope does not depend upon a knowledge of the conjunction of the planets under which a man was born, but upon the cup of hope itself; As little children are not without hope, even though they are without knowledge of the conjunction of the planets under which they were born!

"And is not the source of the power through which the bond-servants of darkness are lead into the darkness, to be found in the cup of applause which your hierophant extends in the name of Charity?

"And is not the source of the power through which the bond-servants of darkness are lead into the darkness, to be found in the light of the lamp of the imagina-

tion which your hierophant extends in the name of Truth? As having turned the light of the imagination upon the stars, is not without a certain power over the heart of man!

"But consider the traditions of darkness in the light of Justice! How can the truth of the traditions of darkness be established in the light of Justice? How can the truth of the traditions of darkness be established beside the reality of Justice? How can the destiny of man have been governed by the conjunction of the planets under which a man is born, if man himself is held responsible for his own destiny under the Laws of Justice? Therefore, as long as Justice is a reality, how can the truth of the traditions of darkness have been established? If the destiny of man were governed by the conjunction of the planets under which a man is born, how could man be subject to the Laws of Justice? But if man himself is held responsible under the Laws of Justice for his own destiny, how can the destiny of man be considered to have been governed by the conjunction of the planets under which a man is born?

"Are not therefore the traditions of darkness a reproach against Justice Itself; For if the destiny of man were governed by the conjunction of the planets under which a man is born, Justice Itself would have been an Injustice! And if Justice Itself had been an Injustice, Justice Itself, could not have been! But Justice IS! And therefore, the destiny of man cannot have been considered to have been governed by the conjunction of the planets under which a man is born, without Justice Itself having been Injustice Itself! But if the tradition is maintained that the destiny of man is

governed by the conjunction of the planets under which a man is born; If this tradition is maintained, regardless of the reality of Justice; This tradition cannot have been maintained except at the reproach of Justice! And nothing can bring reproach against Justice without having brought' reproach upon itself!"